

THE  
**ESAURUS OF KNOWLEDGE**  
**DIVINE & TEMPORAL**  
 OR  
**THE VEDAS**  
 AND THEIR  
**IGAS & UPANGAS.**  
**VOLUME I.**

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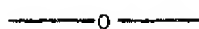
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# INTRODUCTION.



The present volume as originally planned, was to have included all the Vaidica Siddhantas in one place. The overwhelming mass of material, however, made it impossible to keep to the original plan, except at the cost of lucidity, completeness, interesting detail and all other qualities that go to make a book with any claim to popularity. Nothing remained but to divide the subject-matter into two parts. The first Volume embraces only ten chapters and a summary of their contents will not be out of place here.

The Vedas may justly be described as the most ancient monument and record, not only of the Aryas, but of the whole world; and as the only means to a proper study of philology, they claim the highest consideration from the historian of the human tongue. In them alone we find the mysteries of a future world unveiled. They constitute the storehouse of all knowledge, Divine and Temporal, and are the only expositor of the hopes and fears, the desires and wants, and the feelings and aspirations, which man had in the very beginning of the world, in his career through life. They alone fully exhibit and explain all the problems of life:—whence thou comest and whereto thou goest, what is the highest object of man, what is the first cause of the world (*causa causans*), what is the connection of this cause with the world, and how do we know of it? The only solution of all these problems “know thyself” is fully explained in them. In the Vedas alone philosophy and religion work together harmoniously and religion is not contradicted by science. The study of the Vedas is absolutely necessary to a student of religion.

The Vaidica religion is the original religion of the world, the oldest religion (सनातन धर्म), the fountainhead of all other religions (the religion from which other religions have sprung). It is also the most highly developed, the most scientific, the most practically useful of religions. All the principles of religion, the spiritual and temporal laws with which the life of man is concerned, are compiled and systematically arranged and recorded in the Vedas, the eternal source of religion for the world. If the reader subtract selfishness and priestcraft from a religion he will find the remainder or sum total of its tenets, beliefs, etc., amount to the Vaidica religion or Sanatana Dharma. It is not possible in this book to do justice to all the most important questions connected with the Vedas. We have, however, touched upon all the important questions and tried our best to put in a nut-shell all the cardinal doctrines, beliefs and tenets in them. Our method of treatment of all the religious topics in 'Thesaurus of Knowledge' is quite peculiar and distinct from those of others. We have taken every important question and examined it in accordance with the Angas and Upangas and the commentaries of Sayana, Mahidhara and Uwwata, and the translations and opinions based on them. It was not practicable to translate and explain all the quotations and authorities, but we have translated and fully annotated the most important citations, and given the gist or purport of others. For many quotations and authorities only the reference is given; but it will repay the reader well if he opens the voluminous works and studies the references for his information and edification. Sometimes it was found necessary to repeat the texts already quoted and their translations for the sake of elucidation of some subjects of importance. With these preliminaries we may give a summary of the contents of the first volume

(1) The first chapter consists of the scheme of studies and method of inquiry, etc. Firstly, it shows that the study of the Angas (Shiksha or Orthoepey, Vyakarana or Grammar, Kalpa or Rituals, Nirukta or Glosses on the Vedas, Chhandas or Prosody and Jyotisha or Astronomy by the sage Panani, etc., Yaskacharya, Pingala and Laghada;) and the Upangas (Purva Mimansa by the sage Jaimini, Uttara Mimansa by Vyasa, Sankhya by Kapila, Yoga by Patanjali, Nyaya by Gautama and Vaisheshika by Kanada) is quite indispensable to the understanding of the Vedas.

In order to come to a right conclusion regarding any religious or social subject or topic, it is quite essential to study and compare the Sanhitas with their Brahmanas and Shrauta Sutras and the Purva Mimansa and the other Darshanas; and then compare them with the modern commentaries of Sayana, Mahidhara and Uwwata; and, lastly, with the Translations and opinions based on them.

Secondly—Rules of Interpretation according to Jaimini, Vyasa, Gautama, Kumarila Bhatta, etc., are given in Sanskrita and explained clearly in English. These rules are essential for the right interpretation of the Vedas.

Thirdly—The doctrine of Pramanas (means of proof) or Pramanyavada is discussed in brief. A topic cannot be satisfactorily proved without definitions and means of evidence (लक्षणप्रमाणाभ्यां वस्तुसिद्धिः).

Fourthly—A summary of the principal Vaidica Siddhantas based on the Vedas and their Angas and Upangas, for the guidance of the general reader, is given in the very beginning of this book. This chapter is the key of the whole book. All arguments, discussions, quotations and authorities follow to explain and prove the Vaidica Siddhantas. The reader is specially requested to adhere strictly to the

above scheme, method, rules and means of proof, for final results and conclusions in the Vedas.

(2) The second chapter names the Vedas and shows that they are *Apaurasheya* or not composed by any human authors. Then follows a summary of their contents, their age, etc. They are eternal. Their manifestation is in time. The date 1400 B. C. or thereabout assigned to them by Professor Max Muller is a mere guess (child of imagination.) This chapter treats of the Rishis, Dewatas, Chhandas and Swaras of the Mantras. It is clearly proved from Astronomy, Geology, Anthropology and other modern sciences that the date of the creation of the universe cannot be within 4000 B. C. or 5000 B. C. The Vedas and the universe are co-existent.

There have sprung into existence a number of theories about the functions and origin of the Vedas. Scholars have proceeded to arrange them in the way that best suited their passing fancy or their preconceived opinions. According to one theory the Vedas are the songs of praise sung by the simple shepherd priests of ancient India in honour of Agni, Varuna, Indra, etc., who represented the great forces of nature. They are full of the babbling and twaddle of those shepherds and their annotators. If their pasture lands were destroyed by fire they at once ascribed the calamity to the anger of Agni and they proceeded to propitiate the offended deity with libations and sacrifices. If rain did not fall in due time or in abundance they threw themselves prostrate before the great thunderer, Indra, and composed beautiful songs in his honour. According to another theory the Vedas contain simply the ritualistic ordinances. We are told that the ancestors of the modern Hindus sacrificed all animals including the cow and human beings to their gods, whose altars were always reeking with the smoke of burnt flesh.

A third scholar theorizes and maintains that India, Varuna, Agni, etc., did not represent the great forces of nature ; they were real mortals who happened to be called Indra, Varuna, Agni, etc., and because they accomplished great deeds they were raised to the rank of gods. We are confronted with a fourth theory that the Vedas are said to inculcate ancestor worship, the worship of the Pitris (Lares and Manes.) We have shown and proved in this Volume that all these are wild pranks of the fancy of most of the Sanskrita scholars. They are the result of not studying the Vedas in a thoroughly scientific way and a right manner. We have neglected the study of the Vedas. There are no efficient arrangements for studying them and the result has been what we have described. The Western and most of the Eastern Sanskrita scholars are requested to at once take up the study of the Vedas in a scientific and systematic way, and then, if it is done, they are sure to unlock the treasures of spirituality and wisdom that lie hidden in them, and to find that they are a repository of all sciences and spiritual truths. The Apta Purushas—the rishis or the seers of the holy thoughts recorded in the Vedas—have fully testified to the above statements. The Vedas and the Upanishads set forth in immortal strains certain laws, and propound certain theories which reveal to unprejudiced minds the fact that science and religion in ancient India never were sworn enemies but faithful friends, assisting erring man in his onward march to that goal which all of us endeavour to approach, and to serve the noble cause to which many of us are wedded.

(3) The third chapter gives the names of the Brahmana treatises, their contents, age, etc. It is shown here that the Brahmanas (six Angas, six Upangas, four Upavedas, and 1127 Shakhas) composed by Brahmá and other sages are commentaries on the Vedas. Their authen-

ticity lies in their adherence to the Vaidica text, the least departure from which nullifies their authority and renders them valueless. The names of the four principal Brahmanas, Aitareya, Tandyā, Shatapatha and Gopatha, and the names of their authors and their age, and contents are given and discussed fully in this chapter. The changes since the post Vaidica literature are described in full, and the principal points of difference between the Vedas and the Brahmanas are pointed out in brief. There was a time when the Vedas alone existed but many changes have crept into the Vaidica literature since the introduction of a large number of other beliefs and these changes have also been described in this book. Some of the important Shrauta Sutras and their authors also are mentioned, and it is shown that whenever they appear to be in contradiction to the Vedas, their authority is at once overruled. This chapter conclusively proves also the fact that the Brahmanas are not Vedas and that the confounding of the Brahmanas with the Vedas gave rise to Buddhism and Jainism is clearly shown here. Numerous texts have been quoted from the ancient sages, Panini, Patanjali, Jaimini, etc., and from the modern authors, translated into English, and it is clearly demonstrated that the Brahmana treatises cannot be Vedas. The Brahmanas are mere commentaries on the Vedas, sometimes with something additional or extraneous to the Vedas, and sometimes with something interpolated or misrepresented in them. All the authorities on the point are cited, explained and translated for the information of the general reader and for the criticism of the experts.

The Brahmanas and those Upanishads which are simply portions of the Brahmanas have suffered most at the hands of literary forgers who have introduced into them not only absurd and childish but even obscene stories

and rituals. The original text must be carefully separated from the venomous mixture. There are many obscure passages which must be explained thoroughly and elucidated properly. There are many observances apparently useless, but to which great importance is attached. All these must be explained in the light of modern research and scientific discoveries. It does not stand to reason that men who were capable of conceiving and giving expression to sublime thoughts and lofty ideals should have set the seal of approval on doctrines and observances that appear to be puerile. There must be some hidden meaning or some rational interpretation of them. It is the duty of a Vaidica scholar to make research into the Purva Mimamsa of Jaimini, to discover true meanings and interpretations, and to find out what is extraneous or additional in the Brahmanas and to reject those rules of conduct which are vulgar and even indecent. The task is hard and laborious and patient study and proper *Gurus* are wanted for a thorough understanding of the Vedas and the Brahmanas.

(4) The fourth chapter gives the names of the Aranyakas and the ancient Upanishads, their principal doctrines, the names of their authors, their age, etc. It is shown in this chapter that the Upanishads are really the kernel of the entire Vaidica literature: they are really the theosophy of the Vedas. They expound and dilate upon the Jnana Kanda or gnostic portion of the Vedas, as the Brahmanas comment upon the Karma Kanda or the ritual portion. The Upanishads declare that they are *concealed* in the Vedas. A number of sentences or Shlokas are quoted from the Upanishads to show that they are taken in whole or in part from the Vedas. The Upanishads corroborate the Vaidicā Siddhantas. The founders of new sects had no scruple or difficulty in composing new



Upanishads of their own. These modern Upanishads are full of sectarian views. It is not improbable that many events of a later date and passages supporting the doctrine of one sect or the other preached long after have found room in the sacred Scriptures of the early Aryas. These passages were so ingeniously composed and interpolated that it is very difficult, nay sometimes impracticable and impossible to lay down a line of demarcation between the original matter and the interpolated passages. The safest way is to compare them with the Vaidica Siddhantas and thus to arrive at truth. The estimate of the Europeans regarding the Upanishads is given. The Neo-Vedantism is refuted *in toto*, and the most prominent feature and character of the Upanishads, the eternity of Universal Soul, individual souls and primordial matter is fully exhibited and it is conclusively proved that these sacred writings fully treat of the problems of life, especially the nature of Pramātman and its relation to human soul, and lastly the absolution of the individual soul.

(5) The fifth chapter contains a critical examination of the commentaries of Mahidhara, Uwwata and Sayana and the translations of the Vedas based on them and opinions founded on them. It is shown here that the Western Sanskrita scholars from the time of Colebrooke onwards have done something in opening the portals of the repository of Divine Knowledge. But all their translations upto this time are the mere renderings of the modern comments, not of the original texts of the Vedas. A complete success in the explanation of the Veda can be attained only by the labour of Western Sanskrita scholars following the scheme and method laid down above. The same remarks apply to most of the Eastern Sanskrita scholars. They should note the differences between the

comments of Yaskacharya, etc., and the glosses of the moderns. Again, the comparative philology alone is not sufficient to explain the Vedas.

(6) In this chapter is proved that there is no Mritakapitrishraddha or obsequial offerings to ancestral manes in the Vedas. The Mantras from the second chapter and the nineteenth chapter of the Yayur Veda, the tenth Mandala of the Rig Veda and the eighteenth Kanda of the Atharva Veda are quoted with their ancient and modern comments (the Nirukta, the Shatapatha Brahmana, etc., the Katyayana Shrauta Sutras, etc., and the Purva Mimansa, and the commentaries of Sayana and Mahidhara.) On a comparison of them all and the modern Puranas, it is found that there is no worship of the Lares and Manes in the Vedas. This Yajna (worship) is the entertainment of the learned in proportion to their worth, etc. This chapter mentions briefly the sixteen purificatory rites of the Aryas and gives a brief description of all the Yajnas from the Agnihotra to the Ashwamedha and Naramedha or Purushamedha (the burning of the dead on the funeral pyre.) The meaning of the terms Pitri, Yama, etc., is fully discussed according to the Nirukta and the modern Puranas. Free and fair criticisms are invited on the subject.

The all important subject of Yajna opens up vast tracts for investigation and research. What atrocities and abominations have not been committed in the name of Yajna? The most inhuman and shameful practices have been sanctioned as sacred and meritorious. All this mischief has been done by misinterpretations, interpolations and misreading of texts.

The rituals enjoined in the Vedas are of two kinds: Ordinary (fixed); and Extraordinary (recommended for special ones.) Again, the former embrace two classes

or sub-divisions; (a) those determined by the fortnightly, monthly or yearly (epochs); and (b) those determined by the different phases or periods of life-birth, marriage, etc. One feature common to all is known as *Homa* or *Havana*. This is performed by pouring upon fire pure ghee (clarified butter) and ghee mixed with musk, saffron, and other odoriferous ingredients. The ancient Aryan writings without exception, enjoin its performance for all purifying purposes, and also connect it with rain. Havana was primarily meant for the purification of the three most important elements on which our life depends, viz, air, water and food. A most powerful curative and preventive remedy is placed in the hands of medical and sanitary science. The scientist has to perform numerous experiments to discover and prove the efficacy of the special Yajnas. He has to analyse (both as regards quantity and quality) the different ingredients of the *Samagri* and to find out the properties of every ingredient. All this will prove the scientific character of the Vaidica teachings and demonstrate that what the ancient Rishis explained is truth and nothing but the truth. The above essential part of every ritual is also one of the five daily religious duties of the Aryas. The others are (2) Brahma Yajna, including Upasana or meditation, Stuti or recital of the qualities of God and Prarthana or prayer; (3) Pitri Yajna—worship of ancestors or parents; (4) Bhuta or Bali Vaishwadeva Yajna and (5) Atithi Yajna—the duty of the house-holder to give hospitality to the learned and pious. Similar rituals are prescribed at the rise of the moon and on full moon days, and also at the beginning and at the end of every season. The others are known as the sixteen Sanskaras—rites connected with the different stages of human life, commencing with Gharb (impregnation) and ending with the burial of the skull on the funeral pyre. This is the last

purificatory rite among the Aryas. Much stress is laid upon the distinction between the Gomedha, Ashwamedha, Naramedha, etc., of the Vedas and those of their commentaries, the Shrauta Sutras, etc. There is a gulf of difference between the Vaidica rituals and rites and those of most of the commentaries of the Scriptures (Vedas.)

(7) There is no animal or human sacrifice in the Vedas. This most hotly contested question of the day is most prominently treated and discussed *in extenso*. The seventh chapter is full of quotations from the Vedas, Brahmanas, Purva Mimansa, Sāṅkhya, Yoga, Aranyakas, Upanishads, Mahabharata, Smritis, etc. It is clearly proved in this chapter that the Aryas were ever averse to the use of flesh and wine. It is all the Leela (sport or wanton pastime) of the Vama Margees and the other modern sects. The myth of Shunahshepa is given from the Aitereya Brahmana, Mahabharata, Ramayana, the modern Puranas, and dramas, and it is shown that there is no trace of this legend in the Vedas. There can be no slaughter of man, or beast or bird in the Book of God. A brief description of the animal sacrifice in the Bible, etc., and a concise summary of the principal tenets of the Vamamargees are also given in it. This chapter will supply an extensive field for criticism to almost all the religions and sects of the world, and Buddhism and Jainism are especially concerned with and opposed to it (the animal sacrifice) and Shraddha.

(8) In this chapter is given the translation, explanation and exposition of the Sandhya or the Aryan system of meditation on God. It is the chief part and essence of the Upasana Kanda. It is here shown that there is a great difference between theory and practice—theoretical religion and practical religion. The mere study of the Scriptures do not take us to realisation. We can read

all the Vedas and the Shastras and yet will not realise anything, but when we practise their teachings, then we attain to that state which realises what the Scriptures say. Realisation is real religion, and all the rest is only preparation—hearing lectures, or reading books, or reasoning, is merely preparing the ground; it is not religion. Intellectual assent, and intellectual dissent are not religion. The central idea here is that just as we come in direct contact with objects of the senses, so religion also can be directly perceived in a far more intense sense. The truths of religion, as God and soul, cannot be perceived by the external senses. We cannot see God with our eyes, nor can we touch Him with our hands, and we also know that neither can we reason beyond the senses. We may reason all our lives and the result is that we find we are incompetent to prove or disprove the facts of religion. Man has in him the faculty, the power, of transcending his intellect even, and that power is in every human being. By the practice of Pranayama (Sandhya), etc., that power is aroused, and then man transcends the ordinary limits of reason, and directly perceives things which are beyond all reason. As time and tune are quite essential to good music, so are Karma and Upasana to Jnana. The Karma Kanda and the Upasana Kanda help the Jnana Kanda which ultimately leads to the summum bonum or final beatitude.

(9) This chapter describes the doctrine of metempsychosis or transmigration of soul. A few authorities are quoted from the Vedas in order to refute the assertion of Professor Max Muller and others that there is 'no trace of the doctrine of transmigration' in the Vedas. At the same time, absurd and futile objections raised against it are silenced once for all. It is shown here that the belief in this cardinal religious tenet is closely connected with the Law of Un fortunately to most in the

Western world it is a mere chimera. The strength of a belief is measured by its influence on conduct and belief in Karma ought to make the life pure, strong, serene and glad.

(10.) This chapter explains clearly what is meant by **absolution** or **final beatitude** or **summum bonum** in the Vedas. It is proved from the Vedas, the Upanishads and the Vedanta Darshana that since the devotion, worship and knowledge of human beings is limited, their time for happiness must be in proportion to their Karma, Upasana and Jnana. The idealism or Mayavada of the moderns, or Adhunik Vedantism is conclusively refuted and it is shown that primordial matter, individual souls and Divine Soul are eternal and distinct from one another. The haranguing disputes of the Dwaita (Dualism), Adwaita (Monism), and Vishishtadwaita (the doctrine of unity with attributes, or Monism with a difference) are modern. Thus end the Karma Kanda, Upasana Kanda and Jnana Kanda of the Vedas.

The book is intended for a thorough master of Sanskrita and English as well as for a reader of average ability and understanding. It is written in a style to enable the general reader to understand all the important religious and social questions and thus to cull jewels from it. It is not a book on any particular religion or sect, but it deals with or treats of the problems, religious and social, universal and cosmopolitan, for all time and for all space. The three enemies of all religion and philosophy are constantly kept in view and their company and use are utterly avoided. They are prejudice, pride and sloth, deranged mental wind (वात), bile (पित्त) and phlegm (कफ).

In conclusion, we salute humbly and respectfully our Gurus and Masters and dive into the Ocean of knowledge and begin the arduous task of composing and compiling

the 'Thesaurus of Knowledge, Divine and Temporal,' or the Vedas and their Angas and Upangas. Free, but relevant criticism is invited from our readers. The introductory remarks end with the prayer to the Almighty :—  
 "असतो मा सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मां ऽ मृतंगमय" ॥

From the Unreal lead me to the Real, from Darkness lead me to Light, from Death lead me to Immortality.

अ आत्मदा ब्रह्मदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।

यस्य च्छाया मृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥

यजुर्वेद अ० २५ मं० १३ ॥ ऋ० वे० X. 121, 2.

Giver of knowledge and wisdom (or vital breath), of power and vigour (physical, mental and moral), whose commandments all the gods (learned men, etc.), acknowledge (worship Him), whose shadow is death (his displeasure or ignorance of Him causes repeated birth, etc.,) and whose shade is immortality (knowledge of his bright glory makes his worshipper immortal), worship we that God (the Lord of the Universe) with mental oblation (meditation, etc.)

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*Note.*—We admit that among some imperfections (as want of a glossary of select and technical words, bibliography, etc.) of this book there is followed no system of transliterating Sanskrita words. To do so would require more time and thought than we could feel justified in giving to the First Edition of the work. A full index of the whole book will be given with its second Volume. We regret very much that this little Volume contains a few spelling misprints for which we owe an apology to our readers and request them to read the Errata before commencing the book. I am under special obligation to the works of the ancient and modern authors, commentators and translators. They are too numerous to mention here.

Ganjipura, Jubbulpore, C. P., India.

BIHARI LAL,

31st December, 1910







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